

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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HEDGEHOGS.

HERE we have a picture of a very interesting little family. Probably many of our readers who have come from the different countries of Europe, where the Hedgehog abounds, are familiar with the appearance of such a family in its natural state. But to our young readers who have grown up in this country the picture will be novel, as no such animals as those shown are found in America.

The Hedgehogs belong to that order of animals known scientifically as "Insectivora," from which we are to understand that they live upon insects. They owe their name to the singular texture of their hair, which consists of real spines, capable of being thrown erect at the will of the animal. Their body is quite long; the limbs very short, and their paws have each five toes, armed with comparatively feeble claws. Their muzzle is pointed, and their olfactory organs are most highly developed. Their eyes are small and their range of vision limited. The tail is bare, thin, and very short. The teeth are thirty-six in number, twenty being in the upper jaw and sixteen in the lower. They have no incisors.

The most curious feature in the economy of the Hedgehog consists in the faculty it possesses of rolling itself up in a ball, bringing the tail, paws and head beneath the belly. After doing so it is very difficult to compel it to open itself again. The fox succeeds in this, but only after long-continued efforts, and not without losing blood from both mouth and paws. Dogs are successfully trained to vanquish the resistance of the hedgehog. An infallible method of making the animal unroll is by plunging it in water. It has then to assume its normal state, in order to save itself from drowning. Otherwise it does not experience any embarrassment in the water, and without hesitation enters

it when any pressing danger demands such a course. It even can remain below the surface for several minutes without suffering—a circumstance which is all the more remarkable, inasmuch as with nearly all the warm-blooded animals immersion produces asphyxia after a short period.

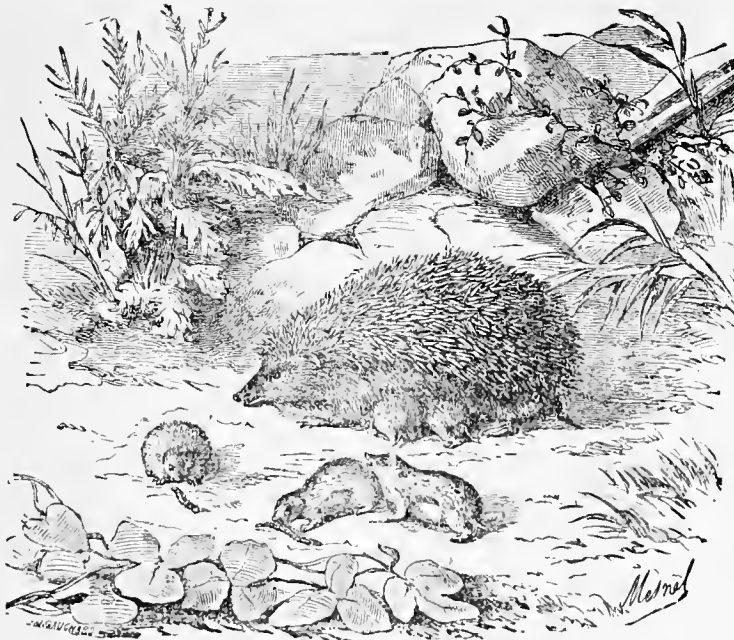
Another singular peculiarity in the life of this creature (pointed out in the last century by the celebrated naturalist, Pallas) is, that the Hedgehog can eat hundreds of cantharides flies without being put to the slightest inconvenience; while man and the majority of carnivorous animals cannot eat two

or three of these insects without experiencing poisonous effects.

This discovery of Pallas has led to a German naturalist, Lentz, finding out that the Hedgehog is impervious to the effects of viper poison.

Lentz introduced a viper into a box containing a female Hedgehog and her young. The viper, which was a large and vigorous one, rolled itself up as if unconscious of danger. However, the mother slowly approached, smelled the viper, and immediately withdrew, showing her teeth. As she drew near another time without any precaution, she was bitten in

the nose, and a drop of blood escaped; she again retired, licked her wound, but soon returned to the charge. She received a second bite on the tongue; but without being in the least intimidated, she seized the serpent by the body. The two adversaries now became furious; the Hedgehog growled, and shook its foe; the viper, on the contrary, struck blow after blow with its fangs. Suddenly the Hedgehog seized its adversary by the head, crushed it, and afterwards devoured half of the reptile, without any other symptom of emotion, then quietly returned to its young to suckle them. Next day it consumed the remainder of the viper.



This experiment was repeated several times; and always with the same result; neither the Hedgehog nor her young were ill from the results.

A medical journal which quotes the fact, adds:—

"It is therefore not wise to kill the Hedgehogs, especially in Limousin, where they abound. On the banks of the Vienne, in the neighborhood of Limoges, if you are walking out at midday, you will see a crowd of tails disappearing into holes. These are vipers. The paths are their scouring-places. At Fontainebleau, before 1848, viper-hunters were paid one franc for each of these troublesome reptiles killed."

Hedgehogs are nocturnal animals. They remain concealed the greater portion of the day in holes, either beneath stones, in decayed trunks of tree, or in some other refuge, the work of chance or of nature. There they lie buried in a sleeping state, from which they are only roused to go in search of food. Their food chiefly consists of insects, molluscs, frogs, toads, and small mammals. When they can obtain nothing else, they subsist upon roots and fallen fruit; but they do not climb trees in search of it, as certain naturalists have stated.

We must regard as a fabrication the story of Hedgehogs using their prickles like so many spits to carry off fruit to their retreats; for, on the one hand, we cannot see in what way they could get rid of their load when they arrived at their destination; and, on the other, it must be remembered that they do not collect a store of provisions.

During winter, the Hedgehog hibernates. As soon as the temperature approaches freezing-point, it retires to its hole, and remains torpid until the following spring. At this period it is enveloped in a thick layer of fat, which suffices for support during the winter sleep.

The intelligence of the Hedgehog is very limited, and it can, with difficulty, be tamed. It, nevertheless, would appear that on the banks of the Don and the Volga it is reared in houses like domestic cats. When allowed to run about in gardens, it usefully employs itself in destroying a great number of noxious insects.

Two species of Hedgehog are known.

The common Hedgehog (which is that shown in the engraving) is widely spread in Europe. It is to this species that the preceding details more particularly refer. Now-a-days but little interest attaches to this animal; but in olden times it was very different. The ancients used to hunt it for its spines, which they employed in carding wool. At a later period, medicine made use of parts of its carcass in several maladies.

The long-eared Hedgehog is distinguished from the preceding, by larger eyes, longer legs, a shorter tail, and blunter spines. It is a native of Eastern Russia, Western Siberia, and Tartary. Not so well protected as the other species, it readily falls into the power of its enemies. Birds of prey destroy a large number on the banks of the Oural.

MEN WITHOUT OCCUPATIONS.—The man who has nothing to do is the most miserable of beings. No matter how much wealth a man possesses, he can be neither contented nor happy without occupation. We are born to labor, and the world is our vineyard. We can find a field of usefulness almost anywhere. In occupations we forget our cares, our worldly trials, and our sorrows. It keeps us from constantly worrying and brooding over what is inevitable. If we have enough for ourselves, we can labor for the good of others: and such a task is one of the most delightful duties a worthy and good man can possibly engage in.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

WE returned to the post office the next day, as requested by the baboo, and were just in time to superintend the loading of the wagon we were to occupy. The wagon box was first piled up with boxes and camel trunks, which contained merchandise. The camel trunks being beveled, were stowed very unevenly, thus producing an irregular surface. We put our baggage and bedding on the top of this, and made the best we could of a bad situation.

These wagons are built in some respects like those in use by our government, and equally as heavy. However, the top, or covering, differs, being composed of a frame work, supported by slender wooden posts, which are fastened to the wagon bed. The top of the frame is covered with sheet iron instead of cloth. The sides and ends are protected by a heavy matting made from "coir," a tough, fibery substance taken from the cocoanut, and having heavy iron bolts fastened to the lower part of each to keep them from tossing about, and when necessary could be folded up. By the time we got our bedding adjusted we were so cramped for room that a sitting posture brought our heads in contact with the sheet iron roof, which reflected the heat from the tropical sun, thus rendering our situation very uncomfortable.

After leaving Calcutta we followed up the east side of the Hoogly river till we came to Gyretty Ghaut. It being in the night, we had to tarry till morning before we could cross the river, the native ferry boats in which we were to cross being on the other side. We found them to be tolerably safe, and well managed, being propelled with oars and long bamboo poles. When we arrived on the opposite shore we found a fresh relay of bullocks, as well as "gharwans" (teamsters), awaiting the arrival of the wagons. The bullocks were small, and being the property of poor men, were very lean, and consequently weak. They were poorly fitted to haul the heavy loads imposed upon them, especially where the roads were newly macadamized. Our progress was very slow, still we kept on the move day and night, except when detained at chokees for fresh bullocks, or when they gave out and would lie down on the road, which we found of frequent occurrence during our journey.

We passed several native villages between Calcutta and Hoogly, all of which had one general characteristic—they were composed of filthy mud and bamboo hovels.

Twenty-one miles from Calcutta brought us to Chander-nagore, a French settlement, situated on the west bank of the Hoogly, occupying an area of about two thousand acres. The population is estimated to be from thirty-two to thirty-three thousand, six hundred of whom are Europeans and Eurasians, the balance being natives.

A century ago this place afforded the principal harbor for ships of the line and vessels of heavy tonnage, and for a period was a rival to Calcutta in commercial advantages; but the gradual silting up of the river has barred it against the navigation of such vessels any higher up than Diamond Harbor, nearly fifty miles farther down, thus dwarfing Chander-nagore by blasting its commercial prospects. It consequently has dwindled to a city of no particular importance. During the wars between the French and English, in India, Lord

Clive captured it in 1757; but it was again restored to the French in 1815.

According to previous engagement, Elder Truman Leonard met us a few miles beyond Chandernagore. He was then laboring at Chinsurah, in which place Elder Woolley had also been laboring until the time of leaving to proceed on the mission upon which he was then engaged. Brother Leonard was accompanied by one of the Anglo-Indian brethren, who journeyed with us a few miles and then returned to Chinsurah. They brought with them a small quantity of cooked provisions for us, which were very acceptable, as our food on this journey did not include many delicacies. Before leaving Calcutta we procured a few crackers, and Sister Meik gave us two bottles of guava jelly. These, together with "chura" (parched rice), which we purchased at the village bazars as we passed along, constituted our bill of fare. A pice would buy a quart of "chura," but it had little nourishment or substance to it. Our drink consisted of water from the village tanks, which I will explain to my readers.

Every village has its tank, or tanks, according to the wants of the inhabitants. These native village tanks are merely large excavations in the ground, the soil taken out forming the bank or bund, which, from the lapse of time, becomes sodded over. During the rainy season the average fall of rain is from sixty to seventy inches. These tanks are then filled to that depth from the clouds, which is all the supply the interior villages, that are not immediately situated on rivers, have until the return of the rainy season. From October till June is called the dry season; as no rain falls during that period. The natives, old and young, of both sexes, repair to their particular tanks and enjoy the luxury of bathing two or three times daily, washing their bodies and the cloth which is worn about their loins. They are scrupulously nice about washing their mouths and teeth, using a bamboo twig for a tooth brush, and what they do not swallow in this operation goes back into the tank. In every one of these watering places there are generally from six to twelve clothes-washing establishments, in which the labor is performed by a particular caste called "dobee," or washerman. All the apparatus necessary for a Hindoo washerman to pursue his avocation is a flat rock, erected in the tank, on a quarter pitch. The "dobee" stands up to his knees in water, requiring no soap, boiler or wash-tub. He whips the dirt out of the soiled linen by beating the wet clothes against the rock. The clothes sent to the wash are generally returned to the owners very clean, but minus the buttons.

This water mixture, and warm too, at that, being exposed to an Indian sun, was what we had to wash down our crackers and "chura," and with which to quench our thirst. I often dreamed of slaking my thirst from our mountain streams, but when I awoke it reminded me of the prophet Isaiah's description of the disappointment of those who in these last days fight against Zion, when he says, "It shall even be as when a hungry man dreameth, and behold he eateth: but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh: but he awaketh, and behold he is faint."

Towards the close of the dry season the water in the tanks becomes very low, and the concourse of bathers continually keep the water and mud stirred up, which renders it unpalatable and unhealthy. The Anglo-Indians who travel by horse-dakh, or by their own private conveyance, carry with them a portable filterer which purifies their drinking water as they travel along.

We arrived in time at the city of Burdwan, seventy-four miles from Calcutta, which contains a population of fifty-three thousand inhabitants. Its buildings are very inferior. The district of the same name carries on an extensive business in sugar refining, and exports iron and coal.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

FOR a number of days the examination of witnesses against Joseph and the rest of the prisoners proceeded. The witnesses were sworn at the point of the bayonet. There was only one kind of evidence admitted; that, of course, was such as suited the mob. The apostates and the other witnesses knew this, and they testified accordingly. Austin A. King, the judge, was a Methodist, and he made many inquiries respecting the belief of the brethren in the prophecies of Daniel: "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms, and stand forever," etc.; "and the kingdom and the greatness of the kingdom under the whole heaven, shall be given to the Saints of the Most High," etc. Upon being told that the Saints believe in these prophecies, King told the clerk to put it down as a strong point of treason! At this, one of the lawyers remonstrated; said he, "Judge, you had better make the Bible treason." The organization of the Church was changed, by the testimony of apostates, into a temporal kingdom, which was to subdue all other kingdoms and fill the whole earth.

After examination of about forty-one witnesses on behalf of the State, Joseph and the other brethren were called upon for their witnesses. They gave the names of between forty and fifty persons. The notorious Captain Bogart was sent with a company of militia to procure them. He arrested all he could find; and put them into prison, and Joseph and the rest were not allowed to see them. They were again called upon for witnesses. They gave some more names, and all of them they could find they put into prison as they did the others. Some few persons offered their testimony, but were prevented as much as possible, by threats, from telling the truth. The brethren's lawyers finally told them not to bring their witnesses there; for if they did, there would not be one left to bring forward at the final trial. As soon as Bogart and his men would know who they were they would put them out of the country. As to making any impression on King, General Doniphan, one of the lawyers, said, if a cohort of angels were to come down and declare that Joseph was clear, it would all be the same; King had determined from the beginning to cast Joseph and some others into prison.

Joseph, his brother Hyrum, Sidney Rigdon, Lyman Wight, Alexander McRae and Caleb Baldwin were sent to Liberty, Clay County, to jail, to stand their trial for treason and murder. Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase and Norman Shearer were put into Richmond jail, to stand their trial for the same crimes. The remaining prisoners were all released or admitted to bail.

About the last of November Joseph and his fellow prisoners were conveyed to Liberty jail. They were put in close confinement and were not to be seen by their friends.

The people at Far West were making their preparations to leave the State. But they did not neglect their duties as citizens or as Saints. On the 10th of December, 1838, a long memorial and petition to the Legislature of the State of Missouri, setting forth the wrongs and outrages practiced upon the Saints, were drawn up by a committee appointed by the citizens of Caldwell County. These were presented to the Legislature; but, after much discussion and many angry speeches were made, they were laid upon the table. They had the power in their own hands, and they were determined to use it for their own advantage, and not for the redress of the wrongs and oppressions which the Saints had suffered. They appropriated however, two hundred thousand dollars to pay the troops for driving the Saints out of the State.

On the 13th of December, under the direction of President Brigham Young, the High Council at Far West was called together, and the vacancies in that body were filled. On December 16th, 1838, Joseph addressed a long letter from Liberty jail to the Saints, in which he gave them much instruction. He wrote in a most cheerful and consoling manner. Though in prison, his language breathed a spirit of trustfulness and confidence in the Lord. He had proved the Lord in many trials, and he knew that He would not desert him now. Respecting their persecutors he said:

"But we want you to remember Haman and Mordecai: you know Haman could not be satisfied so long as he saw Mordecai at the king's gate, and he sought the life of Mordecai and the people of the Jews. But the Lord so ordered it, that Haman was hanged upon his own gallows. So shall it come to pass with poor Haman in the last days. Those who have sought by unbelief and wickedness, and by the principle of mobocracy: to destroy us and the people of God, by killing them and scattering them abroad, and willfully and maliciously delivering us into the hands of murderers, desiring us to be put to death, thereby having us dragged about in chains and cast into prison, and for what cause? It is because we were honest men, and were determined to save the lives of the Saints at the expense of our own. I say unto you, that those who have thus vilely treated us like Haman, shall be hanged on their own gallows; or in other words, shall fall into their own gin, and snare, and ditch and trap, which they have prepared for us, and shall go backwards and stumble and fall, and their names shall be blotted out, and God shall reward them according to all their abominations."

These words have been fulfilled. The wicked have fallen into their own traps. The Saints were not caught in them; but they, themselves, have been ensnared. They have gone backwards and have stumbled and fallen. If their names are not all blotted out already, there is every prospect that they will be. The people of the State of Missouri have had cause to remember their cruelty to the Latter-day Saints; for in the civil war which has raged, their own sufferings have been very great. They now know how it feels to be driven from their homes, to be chased by enemies, to have their property destroyed and to have their friends murdered. Possibly some of them may have thought in the midst of these afflictions, of the cruelties they inflicted upon the Latter-day Saints. But the vengeance which they have to receive is not yet exhausted. Their doom is fixed, and unless they repent they cannot escape from it.

Many of the editors of the newspapers of Missouri, tried to hide the wicked deeds which had been performed in the State, by throwing a covering of lies over them. Joseph in writing about their conduct said:

"But can they hide the Governor's cruel order for banishment or extermination? Can they conceal the facts of the disgraceful treaty of the generals with their own officers and men at Far West? Can they conceal the fact that twelve or fifteen thousand men, women and children have been banished from the State without trial or condemnation? And this at the expense of two hundred thousand dollars—and this sum appropriated by the State Legislature in order to pay the troops for this act of lawless outrage? Can they conceal the fact that we have been imprisoned for many months, while our families, friends and witnesses have been driven away? Can they conceal the blood of the murdered husbands and fathers, or stifle the cries of the widow and the fatherless? Nay! The rocks and mountains may cover them in unknown depths, the awful abyss of the fathomless deep may swallow them up—and still their horrid deeds stand forth in the broad light of day, for the wondering gaze of angels and men! They cannot be hid!"

(To be Continued.)

INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

ELDER C. and his companion decided that they would not stay another night under a roof where their religion was so obnoxious as it appeared to be to their present host and his family, even though they had an appointment to preach in the village, so on the morning after ELDER C.'s adventure in the store they started for a village about six miles distant, where lived a man to whom they had a letter of introduction. On arriving they were well received by the gentleman on whom they called, and he made them feel at home right away, though he was a little inclined to ridicule all kinds of religion, being an unbeliever himself. He told the Elders that he was the school trustee and invited them to hold forth in the school-house. They accepted his offer, and posted up notices making the appointment for Friday evening. This was on Wednesday, and their appointment in Canterbury, the village they had just left, was for Thursday evening, but they would have to walk six miles to fill it, and unless some one should keep them over night they would have that distance to walk after the meeting, to the house of their present host. Thursday afternoon there was a very keen, cutting wind blowing, such as would be dangerous for Elder S. to face in the present state of his health. It was therefore decided that ELDER C. should walk to Canterbury, fill the appointment in the evening, and if he did not get an opportunity to stay all night, he was to return to Versailles, the village where they then were. While if more meetings were wanted in Canterbury, and he met with hospitable treatment, he could stay, and hold one or two more, and Elder S. would fill the appointment in Versailles.

This was an excellent arrangement, and ELDER C. started out on his long walk feeling splendidly. True the wind was very keen, indeed, but the warmth of his zeal kept him from noticing it much. He certainly had a considerable dread of standing up to preach, and, though he had held a number of meetings since leaving home, he had not, by any means overcome that timidity, which most inexperienced Elders feel. But feelings of dread and timidity were not the ruling ones in his bosom, as he trudged along the lonely road, over the crisp snow. The spirit of his mission rested upon him and he felt to rejoice in the work in which he was engaged. He

reached Canterbury two hours before meeting time, and called at once on Mr. Smith to see if all was right with regard to fire and lights.

Mrs. Smith was a very kind, cheerful, pleasant woman, and ELDER C. soon engaged in conversation with her. She seemed much interested, and invited him to take supper and to stay all night. Our young missionary, thus relieved of the necessity of a six mile's walk late at night in such bitterly cold weather, was most thankful, for her hospitality.

Notwithstanding the extremely keen weather, the house was well filled, a good spirit prevailed, and ELDER C. spoke with freedom for nearly an hour. He then closed the services after which most of those present remained still longer to ask him questions and to listen to his answers. Seeing their interest he told them he would hold another meeting the next evening. Mr. Smith had kindly invited him to use the schoolhouse again and to stop with him as long as he chose. Next day a number of persons called on him at Mr. Smith's to ask him questions and converse with him. In the evening the room was again well filled, and just as he had finished his discourse, an old gentleman arose and spoke to the following effect:

"My friends, ELDER C. is a long way from home, traveling among strangers and preaching what he believes to be the gospel, without purse or scrip; and as he is not always as well received or kindly treated as he has been here, and is liable to be without money to procure food or lodging with, I motion we take up a collection for him." "That's right," said a man in the audience. "Start the hat around," said another. "And head it well yourself," said a third. Two hats were quickly circulating among the audience, and when they had been passed around, the contents were brought to ELDER C. and emptied in his hat, as he stood at the table which served for a pulpit. This was the first collection ever taken up for his benefit, and though he was, by education and custom, opposed to taking up contributions, this one came with such a hearty goodwill that he accepted it and in return gave the people his heartfelt thanks, and left his peace and blessing upon them in the name of Jesus.

He left Canterbury the next day to join Elder S. at Versailles, and they soon after took a train for Providence, R. I., the sum contributed to ELDER C. being very convenient to pay the expenses of the journey thither.

There are many trials connected with traveling without purse or scrip to preach such an unpopular religion as that which ELDER C. was preaching. But the trials are amply made up for by the blessings which God bestows upon the faithful Elder, who, when he is among strangers and without a dollar in his pocket, is of necessity humble, and in a condition to realize vividly the providence of God in the blessings he receives, when his way is opened up and friends are raised up unto him. And as long as he is thus humble and contrite before the Lord, he will enjoy more of the Holy Ghost, and the power of Jehovah will attend his labors and will sustain him. It is the best way to travel to preach the gospel, for if it was not, Jesus would not have commanded it, and enforced His command by His own example, as we know He did.

(To be Continued.)

THE old proverb, applied to fire and water, may, with equal truth, be applied to the imagination—"It is a good servant, but a bad master."

Questions and Answers

ON THE BOOK OF MORMON.

LESSON XXXIV.

- Q.—Did the people of Zarahemla have no records?
A.—No; they left Jerusalem without bringing any records with them.
- Q.—What was the condition of their language?
A.—It had become so corrupted that Mosiah and his people could not understand them.
- Q.—What was their faith?
A.—They had none, for they denied the being of their Creator.
- Q.—What effect did records have among the Nephites?
A.—To preserve their language pure and to keep alive among them a knowledge of God.
- Q.—What course did Mosiah take with Zarahemla and its people?
A.—He had them taught in the language of the Nephites.
- Q.—What remarkable event happened afterwards, during the days of Mosiah?
A.—A large stone with engravings on it was brought to him.
- Q.—What did he do with it?
A.—He interpreted the engravings by the gift and power of God.
- Q.—What did they give an account of?
A.—Of Coriantumr and the slain of his people?
- Q.—What did the Nephites then learn concerning King Coriantumr?
A.—That his parents came out from the tower at the time the Lord confounded the language of the people.
- Q.—What tower was that?
A.—The tower of Babel.
- Q.—How many colonies does the Book of Mormon give us an account of as settling on this American continent?
A.—Three.

ON THE BIBLE.

- Q.—Who came to David, in Hebron?
A.—All the tribes of Israel.
- Q.—What did they say?
A.—That he was their captain, and chosen of the Lord to minister unto them.
- Q.—What did David then do?
A.—He made a league with them.
- Q.—What did they do?
A.—They anointed David king over Israel.
- Q.—How old was David when he commenced to reign?
A.—Thirty years.
- Q.—How long did he reign?
A.—Forty years.
- Q.—How long did he reign over Judah?
A.—Seven years and six months.
- Q.—How long did he reign over all Israel and Judah?
A.—Thirty-three years.
- Q.—What is said concerning him?
A.—"And David went on, and grew great, and the Lord God of hosts was with him.
- Q.—Who was it that sent messengers to David?
A.—Hiram, king of Tyre.
- Q.—What else did he send?
A.—Cedar trees, and carpenters and masons.
- Q.—What did they do?
A.—They built him a house.
- Q.—What did David perceive at this time?
A.—That the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, DECEMBER 1, 1877.

EDITORIAL THOUGHTS.

OF all the labors which devolve upon the Latter-day Saints the most important is that which we call missionary labor. This labor is not confined to preaching alone, but includes the founding and building up of new settlements and the vast variety of duties connected with the development of the work of God and the building up of Zion. Yet the most important branch of missionary labor, probably, is the preaching of the gospel. It lies at the foundation of everything else; for unless preaching be done, the knowledge of the truth cannot be made known, cannot be spread or be preserved. Boys, do you think of this? Do you understand that the Lord has called us, His people, to be a nation of missionaries? Not that all will be equally gifted in preaching, any more than all will be equally gifted in forming and building up settlements and in the practical labors of bringing to pass the redemption of Zion; for some men are excellent preachers who have no gift for practical affairs, while others are excellent in all practical matters who have no special aptitude as preachers. Blessed is the one, however, who, with a gift for teaching, possesses also good judgment and skill in practical matters.

There is room for the exercise of every gift in the great missionary field in which the Latter-day Saints are called to act. None need be idle or say that he cannot find work for which he is fitted. Every talent, all kinds of skill, the strength of the body and the vigor and capacity of the mind, can find abundant opportunities for employment in that field. In the early years of the Church in these last days preachers were in the greatest demand. The spirit of preaching and testifying rested mightily upon the Elders. The work which the Lord accomplished through them was marvelous. They were filled with energy and burning zeal. They were impressed with the great worth of souls. They saw around them people who knew not God and who were ignorant of the gospel. Judgments and calamities of the most terrible character were coming upon the world, and the time was near when the Lord Jesus was coming to reign on the earth. Knowing this, how could they hold their peace and not warn the people? They labored incessantly, traveling without purse and scrip, and enduring shame and scorn and all manner of persecution with the hope to bring some of their fellow-creatures to the knowledge of the truth. They felt that it was woe unto them if they preached not the gospel. And oh, how great was their joy when they were successful in leading men to the truth and to obey its requirements! There was then no joy on earth so great as theirs.

Of late years the labors of building up Zion at home have become so great that the preaching of the word abroad has probably seemed to some to be of less importance. The spirit to go on preaching missions has declined. The Elders

have seemed to adopt the idea that the world is pretty well warned, and that there is no longer a necessity for them to go out and labor as they did in former days. Hence, but few stay long upon missions if the field they are in happens to be a hard one. There does not seem to be in all cases that high sense of responsibility that many had in the beginning. The faithful Elders felt then that they must warn the world. Whether men believed or not, it was a duty which the Lord had placed upon them, to warn every creature. They were filled with that love which the Lord Jesus had for man; their great desire was to save mankind.

It is very certain that the inhabitants of the earth are growing worse and worse. They are growing harder in their hearts and less disposed to receive the truth. Many have entirely rejected the testimony of the servants of the Lord whom He has sent unto them. From such the Spirit of the Lord has withdrawn. But still there are very many who have never heard the truth. They also should be warned and left without excuse. We notice that where the Elders labor diligently and wisely now, even in the States, they are successful in gathering people into the Church. The Lord labors with them and gives them souls for their hire.

Boys, in writing in this strain to you we desire you to see what is before you. When you get old enough to receive the priesthood, you will become missionaries. This is the obligation you take upon you, and it is the light in which you are viewed by those who have understanding. You may be called to found and build up new settlements, to help build temples, to labor among and teach the Lamanites the gospel and true civilization, or to go on preaching missions to the nations of the Gentiles; but in whatever field and capacity you are called to act you will be missionaries, and you should seek to have the spirit of your mission. Remember that the worth of the human soul is very great in the sight of the Lord. No one can be a true and successful missionary who does not also place a high value upon it. There are millions of people who have not heard the glad tidings we have received who will yet hear them. Who will proclaim them? The Elders of this Church; yes, and many of the juveniles who read these words. There are many nations which have been warned, but many, very many more people remain who must hear the message of the Lord. If they reject it, then the judgments of the Lord can be poured out upon them. Among the Lamanites alone of North and South America how vast is the field! When the door is fully opened to reach them thousands of Elders can find ample room for profitable employment. But beside these, think how many other nations there are to whom the Elders have not had access! They all will be visited by Elders of this Church and each nation will hear the truth in its own language.

The building of temples on this land of Zion will have the effect to hasten the work of the Lord. The Elders will receive increased power. The nations which are now closed against the gospel will have their barriers broken down. Greater liberty and toleration will prevail. The spirit of freedom has gone forth among men. Lands which have been closed for centuries have lately been opened, as in the case of Japan. Others will be opened, until a stream of light will pour in upon them. Thrones will be shaken and thrown down. The yokes of bondage, which have repressed many nations and stifled free thought, will be broken. The enslaved and oppressed will awake and emerge from the darkness in which they have been kept and rejoice in the

light and liberty of the pure gospel. These glorious events are coming to pass quickly. Are we, Latter-day Saints, prepared for them and the important part we have to take in the earth? This is a serious question. Boys, your duty is to seek unto the Lord for that aid which is necessary to prepare you.

THE TABERNACLE.

IN alluding to the architecture of Salt Lake City in our last number, we made no mention of the large Tabernacle, the most imposing building in the city. A brief sketch of it would probably be the most fitting conclusion to our remarks upon the early architectural features of our city.

It is well known that the site of Salt Lake City was selected, the plotting of it designed, and the principal public buildings in it, at least until quite recently, planned by President Brigham Young. The buildings he designed are remarkable for their substantial and convenient character. This peculiarity is very well illustrated in the construction of the "New Tabernacle," as it has been called, to distinguish it from the "Old Tabernacle," which formerly stood near it. This building was commenced in 1865, and first used for meetings in October, 1867. It was built under the direction of Brother Henry Grow, Brother W. H. Folsom being the architect. There is nothing very attractive about the outside appearance of the building. To be appreciated it must be viewed from the inside. It was designed by President Young, and in many respects is quite original. It is elliptical in shape, 250 feet long by 150 feet wide, and seventy feet in height from the floor to the ceiling at its highest part, or

eighty feet from the floor to the top of the roof. The interior of the building presents an oval arch, without any center support, the largest self supporting arch in America, with the exception of that of the Central Depot, New York, and probably the largest in the world which is constructed wholly of wood. The bents of the roof are composed of a lattice truss, and rest upon forty-four sandstone piers, each three feet by nine in size, and from fourteen to twenty feet in height. The gallery, which extends around the building, except at the west end, is 480 feet long by 30 feet in width, having a seating capacity of 3,750, while the lower part of the building including the stands has seating room for 9,702, making a total seating capacity of 13,452. There is no doubt but more than this number of persons have been in the building at one time, on occasions of children's jubilees, etc., when it has been crowded and many persons have had to stand in the aisles.

It has twenty doors, most of which are nine feet wide, and all open outwards, so that an audience of 12,000 could gain egress, in case of an accident, in between two and three minutes. In this respect the building is certainly without a rival in the world.

One of the most interesting features about the interior of the building is the magnificent organ which occupies such a prominent position in the west end, behind the pulpits. It is

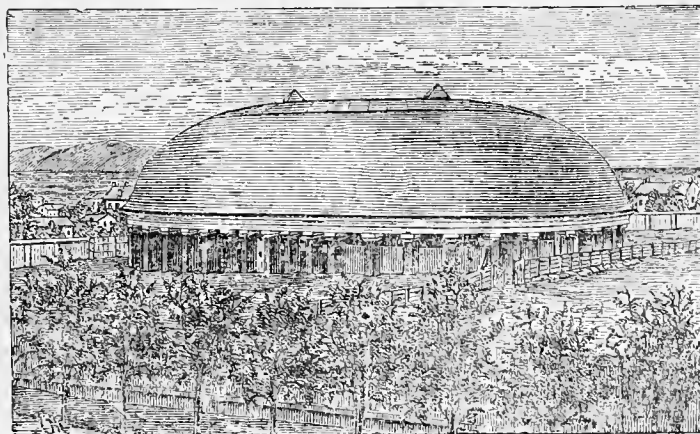
thirty by thirty-three feet square, and has four towers, the two front ones being fifty-eight feet high. It has three manuals, or key boards, fifty-two stops and three thousand pipes. The largest pipes are thirty-two feet high and two feet square. Four strong men are required to work the bellows.

This organ was designed by and built under the direction of Brother Joseph H. Ridges, by Utah mechanics. The material of which it was made, with the exception of the metal pipes, the nails, screws, and such things, that were imported, were "home-made." The lumber was procured in the mountains adjacent to Parowan, in Iron County, and hauled from there, a distance of over two hundred and fifty miles south of this city, on wagons.

This is the largest organ ever built in America, and the largest one at present in America, except the Boston organ, which was built in Germany.

BIRD HOUSEKEEPING.

SOME birds are very particular about their housekeeping, and they like grand houses, too. The bower-birds are not content with a bit of a nest just large enough to squeeze their dumpling bodies into: they must have, besides a nest, a promenade; and they like to have the affair well ornamented besides. Shall I tell you how they build their houses? In the first place, the young married couple select a spot where there is plenty of sun and heat; then they make a pavement of rounded shell—I think they must have city notions—then they plant a little avenue of branches, and this is the way they do it: They bring fine shoots of



trees, and thrust the thick ends of them between the pebbles. But if they should leave them standing upright they wouldn't get much shade or shelter—these little carpenters are wise enough to know that, and they contrive a fine roof for their habitation. You see the branches are arranged in opposite rows, and they just bend the tops of the twigs together, make them fast, and they have as good and as pretty a covering over their heads as any bird need ask for. Their houses are about three feet in length, and roomy enough for a whole picnic party of small feathered-folk, with a chance for the youngsters to play hide-and-seek in the corners. These bower-birds have, too, an eye for beauty as well as comfort, and when the house is built they at once set themselves about embellishing it. The young couple go in search of the most brilliant objects that can be found; such as gleaming mother-of-pearl shells, gay feathers, and any bright trinkets they can lay their bills on. I fear they are not very scrupulous about the rights of ownership, for I have heard they would take watches, rings, knives, and anything they think looks pretty. Some travelers have been robbed of gold watches by these audacious little creatures. I am sorry to say they have such naughty tricks, but we will have to excuse them, because they don't know any better. Some birds are very particular to have plenty of water about their houses. I don't know whether it is because

they have more scrubbing and cleaning than other birds, and want to have the water handy, or whether it is because they like a fine view and the privilege of taking a little sail now and then. There is a bird by the name of grebe, that sails about in her house. Of course it is built very different from other bird houses, or it would very soon sink to the bottom. The cunning little creature fastens together strong stems of water plants in the form of a raft, that she can float about at her pleasure, using her foot for a paddle. As she builds her house in some lonely spot where tall rushes grow, I think she must be very retiring in her disposition, and not very fond of company. Very likely when she sees a neighbor coming with whom she does not wish to be intimate, she just paddles herself off in some quiet nook—which would be a very modest way of saying, "Not at home!" There is another bird that belongs to the swallow family, that lives in China and the neighboring islands. She must be a "heathen Chinee," at least she has some heathenish ways of doing things. For instance, this is the untidy way she prepares for house-building. She gathers the material from salt-water plants, gulps it down her throat, makes a sort of paste of it in her stomach, then throws it up again in the form of a dirty white substance that looks like isinglass. This she contrives to fashion into a house which she fastens to a high rock, or hides in some lonely cavern. This bird must be kept in the building business most of the time, as her houses are so often destroyed. They are in great demand among dainty rich people, who can afford to pay a good price to have them served up in their soup. Ridiculous, heathenish business you say, eating up bird-houses! So it is. And if this bird were at all sensible, like a keen Yankee bird, she would build her house of some unpalatable stuff that would put such a pucker in the mouth of the plunderer as would soon make an end to such wholesale robbery. But no; the silly thing keeps on building with the same material, only to be plundered again and again, and her houses are sold as delicacies in the city of Canton. They bring from \$25 to \$40 a pound! Pretty dear seasoning for a mess of soup! The name of this queer bird is *salangane*, or *esculent swallow*.

GAS—ITS ORIGIN AND MANUFACTURE.

TO whom the credit of the discovery of gas is due is not certainly known. History informs us that in the time of Alexander the Great, the Persians made use of the gas escaping from natural crevices in the surface of the earth for the purpose of lighting up their altars, which were sometimes placed near such crevices. Certain provinces in China have also been celebrated for two thousand years for the large quantity of inflammable air or gas which issues from the earth. Many other cases of the spontaneous production of gas could be given, such as the *fire of Baku*, near the Caspian Sea, jets of inflammable air on the road between Florence and Bologna, etc.

With all these and many other precedents for the theory that gas could be used as an illumining agent, no such use seems to have been made of it until Richard Murdock, an engineer and miner of Cornwall, about 1792, conceived the idea that gas, as obtained from coal, might be conveyed to a distance through pipes, and thus made use of. He had, previous to this time, made himself well acquainted with the manner of producing it, but hitherto made no other use of it

beyond collecting it in bladders, and, making a small hole in the latter, lighting the escaping gas for the amusement of his friends.

Acting on the idea, he soon introduced and perfected all necessary arrangements, and at length had the satisfaction of seeing his house lit up with it. Since then, in the manufacture of gas, great strides have been made both in perfection of quality and quantity manufactured.

The apparatus at present employed consists of an iron retort, set in a furnace so that it may be uniformly heated. The retorts are cylindrical in shape, flat on the ends, and generally one inch thick. From the top of the retort an outlet-pipe ascends, dips in cold water, and makes a curve which causes it to terminate in another pipe called the hydraulic main. The outlet-pipe is arranged that a water-valve commands it at the point where it dips into the water before being connected with the hydraulic main. The use of this valve is obvious, since no gas can return to the retort after having passed the valve on its way to the hydraulic main. The latter is a large, horizontal pipe running from one end of the building to the other.

The retorts having been filled with coal, and sealed so that the flame of the fire cannot get to their contents, the fire underneath is lighted. All the products of the distillation, with the exception of the coke, which remains in the retort, are volatile, and therefore go up the outlet-pipe to the hydraulic main. With the latter are connected a number of smaller pipes running alternately up and down, which receive the volatile products from it, and are so constructed as to condense those products and allow the fluid matters to run off into a tank. The latter products are utilized for tarry matters, etc.

From the pipes, the gas passes to vessels filled with lime. These vessels are called purifiers, as the lime in them performs this work by absorbing hydrogen and carbonic acid. Sometimes an air-pump, worked by a steam-engine, is employed to draw the gas from the retort to the purifiers. This is called an *exhauster*, and is of great service. From the purifiers the gas is conveyed, ready for use, to the storage tanks.

Growing World.

THE YEW TREE.—"At the time Christianity was first preached in Britain, the bow was the national weapon, and made of yew. From this reason the tree was very precious to our ancestors; and when increase of population caused the forests to be cleared, they, dreading it might be utterly destroyed, determined to give it a sanctuary in the churchyards, thereby always having the means of defence in their possession. Indeed as late as the reign of Edward IV., an Act of Parliament was passed ordering it to be there planted for the reason above given. Even before the Saxon conversion, from the dense shade it affords, the yew was chosen as a place of rendezvous; and when churches were built, the people still cared for what had served for them, consecrating the tree as well as the building. From its evergreen foliage, it was deemed a symbol of immortality; and, being borne to the grave, and left there, obtained the name of the 'funeral yew.' The tree was equally valued in Wales; and anyone unlawfully destroying it, was subject to a fine of 1s. 3d.

THEY that do nothing are in the readiest way to do that which is worse than nothing.

SCANDAL.

NEVER be tempted into indulging in idle words. Dite you? tongue it necessary to keep back the tempting words, whenever you feel inclined to overhaul the character and descant upon the failings of any person not present. It is a habit that will grow upon a person. Once yield to the indulgence and you will find it will require an effort to refrain from it the next time an opportunity is offered. The disposition to criticise, gossip and scandalize so gets the upper hand of some people that it is next to impossible for them to converse half an hour without drifting into it. It becomes a mania with them. To listen to and retail discreditable stories, evil surmisings and innuendoes concerning others seems to be their chief aim in life. No person's character is safe in their handling. Though it were pure as an angel's they would soon soil it.

"No might nor greatness in mortality
Can censure 'scape; back-wounding calumny
The whitest virtue strikes: what king so strong,
Can tie the gall up in the slanderous tongue?"

The scandal-monger does not scruple to parade the foibles of his best friends, and all who are foolish enough to listen to his idle, profitless gossip are made aware of them. He will invade the sanctity of a family circle, play the part of Paul Pry or condescend to almost any breach of confidence to satisfy his vile craving for material to keep up his daily stock of scandal. The evils effected by such persons are without number. By them friendships have been sundered, lives have been saddened, and love that gave promise of being lasting as time has been turned into hatred.

"These are the spiders of society;
They weave their petty webs of lies and sneers,
And lie themselves in ambush for the spoil.
The web seems fair, and glitters in the sun,
And the poor victim winds him in the toil
Before he dreams of danger or of death."

The person who possesses the courage and presence of mind to check up the dealer in scandal and administer the merited rebuke when he comes to him with his tales is to be admired.

I remember once sitting near a man, a stranger, when riding in the cars, who answered my ideal conception of a scandal monger. He did most of the talking for all who were within hearing distance, and he had no good word for anyone. Of course the "Mormons" came in for their full share of condemnation, and he dwelt with particular unction on what he considered their shocking practices. Among other faults which he attributed to them was that of showing disrespect to their dead. He had heard of some man dying, for whose funeral service a certain Bishop had refused to allow the Ward meeting house to be used, because it had been previously engaged for some other purpose. After relating the circumstance, he turned to one of his listeners, a man who had evidently become disgusted with his scandal, and said, "When I die I want to be treated with more respect than that; don't you?"

"No," said the man addressed, "I don't care what they do with me when I die. They can boil me up into soup for the poor, if they like!"

The scandal ceased for the rest of the journey.

To guard the tongue is one of the hardest tasks that most of us have before us. And yet it is very necessary for our good and that of others that we should do so. The apostle

James said, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Our Savior also said "that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

L.

COFFEE.

BY R. G. L.

THE coffee tree, as seen growing upon the Sandwich Islands, has a great resemblance to the young mulberry tree, and is from five to ten feet high. The bark has a whitish appearance, and is rougher than that of the mulberry tree. The leaves and limbs come out at regular intervals, and nearly opposite each other, along the main trunk and larger limbs of the tree. The leaf is of an oval shape. The boughs, after growing a short way from the trunk, have a tendency to droop, giving the tree somewhat the shape of an umbrella. The leaves are of a dark green color after the wet season, and remain on the trees all the year, but turn to a lighter hue in the latter part of the dry term, when a portion of them are shed.

One may see blossoms, green and ripe fruit upon the tree at nearly all seasons of the year, though the greater portion of the fruit is collected in the autumnal months. The best is that gathered first, from the top of the tree, in the early part of September. It has the highest flavor, and the kernel is more perfectly formed, with better color and is gathered with more ease. That which matures during the wet season is not so highly flavored nor does it possess so much strength, and the kernel has a tendency to shrink. The latter part of the crop is that which has fallen to the ground, and which is collected into heaps by the rats. It has a musty or earthy smell, which destroys its flavor and lessens its value.

The flowers of the coffee tree are white. When they drop off they give place to a small green berry, which, as it grows to maturity, turns to a pink color, and from that to a bright red. When ripe it is not unpleasant to eat, but has a sickly sweet taste. The fruit is about the size of a common cherry, and not unlike it in appearance. Each berry contains two coffee beans, such as are purchased for use, enclosed in a thin hull or skin. When the fruit is gathered the first labor is to remove the outside, or eatable portion. The berry is then spread out to dry in the sun. When thoroughly dry it is placed in a machine to remove the hull. When this is performed the beans are ready for market.

Great quantities of this berry are used throughout the world, and the demand is on the increase; but no right minded youth or maiden should acquire the habit of using it as a beverage. God does not deem it wisdom for His people to use it, and if we wish to gain wisdom and great strength we must avoid the use of all such stimulants.

BUT ONCE.—It was the remark of a good old Quaker. "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to my fellow beings, let me do it now. Let me not defer or neglect it, for I will not pass this way again."

Chapter for the Little Ones.

A LETTER FROM "UNCLE JOHN."

DEAR CHILDREN:

I like to hear lit-tle ones sing. When they do, they should know the mean-ing of the words. Songs with small words are best for chil-dren. Here are some lines that came in-to my mind last night. If you know a tune to fit them you can sing them. Any-way, you can read them, or get some-body to read them to you.

I will not steal,
Be-cause I feel
It's naughty so to do;
I will not lie,
I'll tell you why,
For that is naughty too.

I will not fight,
It is not right,
For chil-dren should a-gree.
If in my youth
I love the truth,
Then I shall hap-py be.

HOW TO BE HANDSOME.

MANY people would like to be handsome. Nobody denies the great power which any person may have who has a handsome face and attracts you by good looks, even before a word has been spoken. And we see all sorts of devices in men and women to improve their looks.

Now, all cannot have good features—they are as God made them—but almost anyone can look well, especially with good health. It is hard to give rules in a very short space, but in brief these will do:

Keep clean—wash freely. All the skin wants is leave to act freely, and it takes care of itself. Its thousands of air-holes must not be closed.

Eat regularly, and sleep enough—not too much. The stomach can no more work all the time, night and day, than a horse. It must have regular work and rest.

Good teeth are a help to good looks. Brush them with a soft brush, especially at night. Go to bed with cleansed teeth. Of course to have white teeth it is needful to let tobacco alone. All women know that. Washes for the teeth should be very

simple. Acid may whiten the teeth, but it takes off the enamel and injures them.

Sleep in a cool room, in pure air. No one can have a cleanly skin who breathes bad air. But more than all, in order to look well, wake up mind and soul.

When the mind is awake, the dull, sleepy look passes away from the eyes. I do not know that the brain expands, but it seems so. Think, and read, not trashy novels, but books and papers that have something in them.

Men say they cannot afford books, and sometimes do not even pay for a newspaper. In that case it does them little good, they feel so mean while reading it. But men can afford what they really choose. If all the money spent in self-indulgence, in hurtful indulgence, were spent in books or papers for self-provement, we should see a change. Men would grow handsome, and women too. The soul would shine out through the eyes. We were not meant to be mere animals. Let us have books and read them, and sermons and heed them.

LIFE'S EVENING GRAY.—Those who have taken suitable care of their bodily health and have accustomed their minds to active study and thought in early years, may go on gaining and imparting knowledge down to extreme old age. Many vigorous intellects have outlasted the frail bodies in which they were imprisoned, shining with their best lustre at evening time.

One of the most beautiful English sonnets was composed by Mason, on his seventy-second birthday.

The Earl of Chatham, at seventy, sank down exhausted after a speech which outvied the most brilliant efforts of his early manhood.

Isaac Walton still wrote with enthusiasm his interesting biographies at eighty-five years of age, and brought out a romance at ninety!

Necker tells us that seventy is an agreeable age for writing. "Your mind has not lost its vigor, and envy leaves you in peace."

Michael Angelo's creative genius still continued with him in extreme old age. One of his pictures, at this late period, represents an old man with an hour-glass in his hand, showing the sands almost run. Yet he is seated in a "go cart," with the inscription upon it: "Ancora imparo." "Still I am learning."

Franklin was nearly fifty when he began his philosophical experiments.

Sir Christopher Wren was eighty-six when he retired from active public life, and the remaining five years were by no means spent in inactivity.

If one has wisely improved the period of youth and early manhood, middle life will find him with powers still vigorous, and with possibilities for attainment yet before him, surpassing any that he has already had. Maturity of judgment and command of himself are wonderful elements of success. If life has not gone too easily with him, he will find his nerve and will power sufficient to push on to new fields of learning or achievement. These, after all, make the steam that propels the engine.

Justice and generosity, rightly blended, constitute a dignified character—but certainly, so far as a person is more just than generous, or more generous than just, that character is defective.

ANCIENT INDIAN REMAINS.

BY J. L. BARFOOT.

THERE is now great enquiry being made by learned men respecting the former inhabitants of this country, so as to discover what kind of beings they were. In all civilized countries there are men of this class, and a great deal of information has been obtained by their united efforts. Many nations have doubtless lived of whom we have no knowledge except that which is seen in the remains of cities, fortifications, burial places and other works erected by them. Many other nations, probably, have lived of whom no traces of buildings remain except earth-works, and no evidence of their existence can be found except such articles as do not decay.

There are a few substances which appear to resist the corroding effects of time for many ages. Many of the rocks are such—flint, slate and similar substances. Gold, among metals, appears to be imperishable. Under favorable circumstances articles made of clay seem to be very durable. Bones of animals, and the charred, or partially burnt, remains of seeds and other organic substances appear to be capable of preservation for very long periods.

Now, everything men find in the earth which gives evidence of having been made by man may possibly aid in determining something worth knowing about the people who made or used it. If it is an ax made of stone it will show that the instrument we call an ax was then known; and we may infer that it was used. If the ax is rude in its make we may form some opinion of the skill of the maker. If the ax is found in a cave we may know that man at some time or other put it there. If we observe traces of fire on the smoky walls, or charred substances on the floor, we may know that the use of fire was formerly known.

A great many things may be known with more or less certainty of things which transpired in the past, but of the order of events when they occurred but little may be known. This is why it is so very important that correct observations should be made and truthfully exact statements respecting them placed on record. For this reason the minds of men who make researches into the past history of man should be trained to habits of honesty, by which is meant a strict adherence to truth towards themselves and others. The fact that we know by revelation that in ancient times there were beings known as Nephites may influence us to believe that old-looking pottery and tools found in the earth were made by those people. And when men accustomed to examine such matters find that we have deceived them, whether it be in ignorance or intentionally, it is apt to make an impression unfavorable to us as a people, and give them a show of reason for reviling our revelations.

As to the man who would purposely try to deceive his fellow men about a people who can only speak out of the dust, as it were, and show what they were by their works which remain, and of whom we only desire to ascertain the truth, such a man, if there be one, is not to be envied, even if he gain a temporary popularity.

There are already many facts known respecting the former inhabitants of these valleys, which are profoundly interesting. Researches have been made by Dr. Edward Palmer and others. Works of art, such as pottery, weapons and tools are to be seen in the cabinets of the Smithsonian Institute and kindred institutions. There seems to have been different modes of

sepulture, or burial. By some the remains of the deceased were burned, and articles prized by the departed were deposited with the dead. Other tribes have erected platforms in trees and placed the dead upon them until a final gathering and a careful burial of the bones and other remains have been made. Some tribes have interred their dead in caves and excavations made in the sides of the mountains, and we find the bones in such a position as to show the body had been buried in a sitting posture. Burned seeds and corn placed by the side of the dead, also a favorite trinket, perhaps only a fragment of a once pretty shell, the pipe formerly used by the departed one, the war weapon he wielded, the tools he used, all give us an idea of the habits of the people and degree of civilization of the day in which one lived of whom nothing can be known beyond the silent testimonies of the grave. By these remains men of the past have told us their history truthfully, and we have no right to interpret their records falsely.

This is an interesting country to explore, and the present Indians are becoming acquainted with our language. Traditions which have been reported from father to son for many generations are being written and preserved. These, with the material collected in various places, may put us in possession of a connected series of truths which will enable us to form a clear conception of the history of the ancient inhabitants of this country; and we may rest assured those things made known to us by revelation will only be confirmed. So far, all the discoveries made have only tended to establish the faith of the Book of Mormon in relation to the ancient inhabitants of this continent.

A GREAT DIFFERENCE WITH YOU.—I remember hearing my father tell of a young friend of his in New Haven, years ago, who borrowed a certain sum of a man accustomed to lend money, promising to pay on a certain day. The day came around, and the young man was not quite ready to pay it, though a little effort would probably have secured it.

Calling on the lender, he stated the case and said that he "hoped it would make no difference with him."

"None at all," said the other courteously, and the young man was quite relieved. "But," he added candidly, "It will make a very great difference with you."

"How so?" asked the young man.

"I shall never lend to you again," was the reply.

His countenance fell, for he saw he had cut down a bridge he might greatly wish to cross again.

A want of punctuality in meeting engagements and keeping promises soon gets one a bad name in business quarters. Confidence and good-will stand a man instead of much capital sometimes, and the richest need the favor of their fellows in order to succeed.

Short credits are the only kind that are safe for borrower or lender, and strict punctuality, though it requires a great effort, is the only road to success. Too many learn the lesson too late, and see their fine prospects fall to the dust, just from this "putting-off" habit.

As a general thing—

"Who goes a borrowing
Goes a sorrowing."

For pay-day comes around with the certainty of fate, and often this prospect ahead takes all the brightness out of the lot. It is better to "begin small" and work up by steady gains, than to spread out in the start on borrowed capital.

A PRAYER.

WORDS BY JAMES DUNN.

MUSIC BY L. BOWEN.



We are thirsty for Thy love,
We are hungry for Thy peace;
Pour Thy blessings on us now—
Bless us, ere we leave this place.

Bless us with the gospel light,
Guide us in the narrow way.
Lead us by Thy Spirit, Lord,
That we may not go astray.

ENIGMA.

BY BETH.

I was before creation, and, in dismal chaos stood,
Holding a space in ev'ry place on earth, before the Flood.
I helped to form the character of ev'ry patriarch,
And partly made the cover and the ceiling of the Ark.

In the Egyptian catacombs I places held of note,
I helped to make the "sacred cake" and ev'ry scroll they wrote;
And in the "call" of Abraham to Canaan had a part,
As well as in his cattle, and was even in his cart!

I was in the Coliseum, and in Cesar's consulate,
As well as foremost member in every ear of state.
I was first in ev'ry century in Cross and Crescent too,
Taking a part in politics of Christian, Turk or Jew.

I'm in the Constitution, now, which makes our people free,
And in the cause of righteous laws and civil liberty!
And you may see, and hear me too, on any day you are
At liberty to notice me in any palace car!

THE answer to the Charade published in No. 21 is BOOM-
ERANG. We have received correct solutions from William
G. Brewer, Heneferville; John H. Barker, Jr., Newton;
Heber Purdy, Ogden, Mosiah Hall, Charles Bliss, Huntsville;
Josiah Burrows, H. J. Wallace, W. R. Wallace, James H.
Crockwell, Salt Lake City.

THAT man who lives in vain lives worse than vain. He who
lives to no purpose lives to a bad purpose.

SINGULAR INTERPOSITION. —A lady had a tame bird; which
she was in the habit of letting out of its cage every day. One
morning, as it was picking crumbs of bread off the carpet,
her cat, who always before showed great kindness for the bird,
seized it on a sudden and jumped with it in her mouth upon
a table. The lady was much alarmed for the safety of her
favorite, but, on turning about, instantly discovered the
cause. The door had been left open, and a strange cat had
just come into the room. After turning it out, her own cat
came down from her place of safety, and dropped the bird,
without doing it the smallest injury.

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GEORGE Q. CANNON, - - - - - EDITOR.

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